UNITY

REFERENCE USE ONLY
LIBRARY
CHRIST MORNING UNITY CHURCH

Y 1945 15 CENTS

In This Issue

Health and Prosperity - - - - - - - 1
Charles Fillmore

Look for Your Good - - - - - - - 6
Harold S. Kahm

House of Happiness - - - - - - - 13
Edithe Weare

"Stand Fast in the Faith" - - - - - 17
Fredda Harris Henley

Thy Power Is Sufficient for Me - - - - 24
Beverly E. Finch

The Miracle Happened - - - - - - 31
James C. Hatch

Serving Him - - - - - - - - - 36
Narada Evaldt

Sunday Lessons - - - - - - - - - 43

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MAY 20 to JUNE 19

Healing: I praise Thee and bless Thee for the consciousness of health and wholeness this day.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: With all Thy people I praise and bless Thy Spirit of plenty now manifesting itself in me and in all Thy children.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY 6, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

VOLUME 102 MAY, 1945 NUMBER 5

Health and Prosperity

UNFOLDMENT OF MIND ACTION

CHARLES FILLMORE

ALL WHO STUDY mind and its activities know that praising and blessing it increases the object of their attention. Teachers who praise the children they instruct and make it part of their work to minimize the errors and magnify the good tell us they witness increased ability in their students. Even animals respond to praise. Although we may not be able to explain how the ability increases we know that the thoughts and spoken words of praise have in some way multiplied it and caused it to build structures for the fuller expression of intelligence.

Not all diseases are contagious but all thoughts are. This is especially true when the thoughts of many are directed toward a common objective. Inventors find that the originator of an idea is usually in competition with other persons, who think that they were first in the field. Not only inventors, authors, and artists but also those who project spiritual ideas have their competitors. Jesus said, "Take heed that ye be not led astray: for

many shall come in my name, saying, I am *he*." Kers
Graves wrote a book called the "The World's Sixte
Crucified Saviors."

This is not all imitation, as many suppose, but me
tal contagion. We live in a thought substance cor
sponding to the water in which the fishes live in the s
However this analogy is incomplete in that it does n
invest the fishes with the radiant thought energy of ma
nor with the receptivity of his mind to the waves
thought transmitted by other minds. It is no new d
covery that thoughts are catching but only recently h
science invented machines that measure the force
thoughts. It is reported that Thomas Edison was at wo
on a machine that would make a record of the thoug
broadcast by the great souls of history, Jesus for e
ample. This is an amazing proposition but not more
than many others that are now accepted as matters
course.

We know that our thoughts are imprinted in t
cells of our body and that our body is composed of t
same substance as the world about us. Thus our thoug
are recorded in the sensitive substance in which we a
"live, and move, and have our being," which, accordi
to Paul, was announced by the Greek poets. Howev
the existence of the akasa or "astral fluid" was taug
by the Hindu adepts long before the Greeks. The exi
ence of radiant energy named the ether is taught
modern metaphysics.

But science does not recognize all the properties
the ether that metaphysicians do. For example, they
not tell us that the ether is the storehouse of intelligen
and that in it is recorded the history of the huma
family. With our modern radio as an example, no gre
stretch of the imagination is required to enable us

lieve that these waves can be gathered into tubes and ought to outer manifestation, even to the making of onograph records. These records will of course give Jesus' words in Aramaic and Hebrew, the language e spoke. Then our scholars will make translations rect from the fountainhead, instead of the Greek and tin, which are now the sources of our scriptures.

However those who are quickening the mind of the irit need not wait for the development of mechanical ds for hearing the words of Jesus. They have the nate ability that will link their thoughts with those Jesus, and through it they may commune with Him rect. This mind action and its unfoldment in His llowers was one of the prime objects of His advent to our race consciousness. Jesus charged the ether with dynamic life energy through which the Holy Spirit oves in co-operation with His Spirit, and thus is pro-cted into the world the creative power of God. This -operation between Jesus and the Holy Spirit is taught ainly in the Bible and can be found by anyone who eads the words of the Master. The important point is ow this co-operation and its power is projected into uman consciousness.

"If ye abide in me, and my words abide in you, ask hatsoever ye will, and it shall be done unto you," ught the Master. How can we achieve this unity of ur mind with that of Jesus? Surely not in common veryday thinking, because our thoughts and words are ar removed from those of Jesus. There must then be a ealm of mind action in which all people have ideas f like character. Paul called it the mind of Christ. We have the mind of Christ," he said. According to Genesis, God imaged Himself in man. This image must e part of man's present being whether he is conscious

of it or not. Those who have cultivated spiritual th
ing testify that they have found themselves think
far beyond the range of the mortal. They have glimp
of a state of existence much finer than the physical. T
are sometimes so carried away by these flashes from
superrealm that they lose interest in earthly things
long to fly away to heaven. Paul had several experien
of this kind. He was lifted up to what he termed
seventh heaven, where he saw unutterable things.

Physical science, as we know it today, was very cr
in Paul's time, and it is fair to assume that the scie
of mind was likewise pervaded by superstitions
ignorance of its real character. Now through the stu
of mind we are beginning to unravel these spora
evidences of intelligence and power and to unify th
with laws that make order and harmony in Spirit, so
and body. We now see that the spiritually quicker
souls of the past had illuminations and expressed th
in language that met the needs of their age but are
satisfactory to the logical minds of this practical prese
Jesus is of course the exception; He gave parables a
illustrations that are familiar to all people, and th
who follow Him get results far beyond human appli
tion. Like Shakespeare, He was "not for a season, b
for all times."

We have much to be thankful for in the prese
better understanding of mind and its laws. The cla
voyants and mediums of early Bible times were ston
and burned; now they are recognized as expressers o
certain plane of human consciousness and are allow
to practice openly. We are all naturally clairvoyant a
clairaudient and with the unfoldment of the Spirit the
faculties will become more pronounced. For this reas
we should acquaint ourselves with the laws governi

ose planes and learn to restrain their activity. The eat majority of persons have heard voices and had ions. If ignorant of the conditions in the psychic lm, they have assumed that these are evidences of irit. If this phase of the mind is allowed expression thout restraint it becomes an obsession and may unlance the whole soul consciousness. Paul heard voices d had visions, but he kept his I AM stayed on Christ, e superman. Here we get the cue that will save us from ch soul tribulation; that is, we must constantly affirm r unity with Christ and our power and authority in im.

It is an old saying that we pass through hell on our y to heaven. Hell is formed by crosscurrents in our l, the result of our wrong thinking. This realm of sscurrents must be harmonized before we can exrience the joy of the kingdom of God within us. hen we unify our mind with the mind of Christ the y to iron out these many wrinkles in the soul will be ade plain, and we shall meet weakness and temptaon and all their effects in mind and body with the ord of authority.

When Jesus affirmed, "I am meek and lowly in art," He was bringing the mortal in subjection to the iritual. His supreme affirmation was "All authority th been given unto me in heaven and on earth." So hen we are tempted to subject ourselves to the guidnce of forces outside ourselves we should strengthen ur I AM dominion by that of Jesus, conceived so as to eet the need of the individual: "All power is given nto me in mind and in body."

Pray for Victory

Look for Your Good

HAROLD S. KAHM

IS THERE some special thing you long for and dre of someday having? If so, are you taking steps secure it?

As a matter of fact, no matter what it is that you r honestly desire you can obtain it through an act that is basically simple: You just look for it in the ri way.

What is the right way? It is composed of seve easy steps. One of them, as expressed by Jesus, is "Ju not according to appearance."

Let us stop a moment to consider this. Often thing we desire the most appears to us to be extrem remote, or almost impossible to attain. Insurmounta walls seem to stand between us and our dearest go and we do not see how we can possibly scale the When we accept this negative conception, what ha pens? We become embittered or bogged down in a fi hopelessness; if we do continue to seek our goal desp our awareness of these huge obstacles, we do it with t feeling that the odds are much against us, and as consequence we make the attempt half-heartedly; become discouraged easily and readily give up.

It is evident that it was of such obstacles that Jes spoke when He declared, "Judge not according to a pearance." Human experience, reinforced by the fin ings of modern science, has long since discovered t absolute truth of this wisdom. Things are not wh they seem. To understand this clearly you have but remember how utterly different any object looks throu

microscope from what it does to the naked eye.

Men have always been prone to "judge according appearance," and nothing has hindered man's progss more than this. Thomas Edison who as a boy gave e appearance of being stupid to his teacher was so ljudged by her, and she proclaimed him to be "ad-ed." Men who first saw the tall, awkward, gangling gure and homespun clothes of the rail splitter, Abrahm Lincoln, judged him by his appearance—and what mistake they made! Whole volumes could be written bout men and situations that were badly misjudged n the basis of their appearance.

Is it not significant that a competent scientist or sychologist will not dream of judging an object or a an by outward appearance alone? The wiser a man is he less inclined he is toward such judgment. For not nly are things not what they seem, but they are altered y many factors, such as time, new circumstances, and her influences. This is a world of constant change and ovement; the very stones are alive with atomic energy, nd they tend to change in form, size, and color. Nothng is static, nothing is fixed save the great basic laws of he universe.

Here is an interesting current example of the futility f judging by the appearance. We are all under the npression that there is a serious man-power shortage ue to millions of men having gone into the armed rces. There is also believed to be a tremendous shortge of civilian merchandise; it is evident everywhere. ut according to cold statistics, the nation's department tores have been having the biggest volume of business n history, eclipsing even the prosperous period of the wenties. Not a single one of these stores has been orced to close for lack of either help or merchandise.

Many of them had to make various adjustments, but th was a minor matter.

How can this be? How is it that American facto production is at an all-time peak, as is farm productio right in the face of what we all know to be an "i possible" situation? The answer is simply that it foolish to judge by appearances. Can you imagine wh would have happened had American businessme faced with this apparently insurmountable difficul simply given up and closed up shop? We would be ruined, bankrupt, lost nation.

But is this not exactly what happens to many ind viduals after they have made the mistake of judging the appearance?

Therefore do not make this mistake, or if you ha been making it, stop it now! Remember instead th mighty truth that "with God all things are possible No matter what it is that you desire, it is definite possible for you to achieve it, and there is no limitatio whatever imposed upon you. The first great step is refuse to judge by the appearance and thus to deny th any real obstacle exists for you.

The next step concerns the method you are to us the specific way in which you are to go about achievin your desire. Jesus pointed out the road, saying, "See and ye shall find."

Yes, I hear someone saying, but where shall I loo first? I am bewildered. I don't know where to lool The things I desire are love, prosperity, health—whe are they to be found?

Jesus anticipated such questions. He declared, "See ye first his kingdom . . . and all these things shall b added unto you." Of course He also indicated: "Th kingdom of God is within you."

Let us study this for a moment, as we would study treasure map that, once understood and followed, uld lead us straight to the hidden gold:

To seek the kingdom of God is to find it, within rself. At once we realize and acknowledge the in-elling Spirit of God, the source of all power, the rce of all supply, who alone can lead us to our good d grant every good wish. It is here that we begin; this he starting point.

It is here that we are told where to go next. "And ne ears shall hear a word behind thee, saying, This he way, walk ye in it." How does this voice speak to ? Often it comes in the form of a new idea, a new piration, a new awareness. Our eyes are opened and see ourselves and our opportunities in a new light, d then quite suddenly we know what we must do! o longer are there any obstacles standing between us d our goal, for we know that those apparent obstacles not real; they are mere shadows, which are dispelled the shining light of Truth.

This divine guidance is available to us whether the ng we seek is trivial or tremendous. Let me give you ne practical illustrations of how it works out. Not ng ago it was necessary for me to take an extended p. I arrived at night in a busy, war-crowded city ere I had been warned that hotel accommodations uld be impossible to find. I had made my hotel reser-ion in advance however, so I wasn't worried at all out this. But when I arrived at the hotel I was told at the reservation had not been accepted. There was no om for me.

The clerk shook his head when I asked him if he uld suggest another hotel. "They're all turning them ay," he said.

Call that a trivial episode—lodging for the nig
But it doesn't seem trivial at the time to a homel
man. Having had much practice in seeking and find
with God's guidance, I simply turned my thoughts
ward. I called upon my Father; I recognized His p
ence. Then I set forth confidently to seek what I
sired, a room in a hotel.

I called at several large hotels. They were all fil
to capacity. But I knew that I had but to continue
seek and I would find. Then an idea came to me. W
not try one of the smaller, more obscure places, wh
travelers would be less likely to go? I made a few
quiries. Within less than an hour I had a lovely room
a small residential hotel at just half the price I h
expected to pay.

That was a trivial thing. I could name a hundr
instances of equal significance. But now let me t
you about a much bigger thing: a young woman w
wanted love.

She was a friend of mine. She was a woman p
thirty, not very good-looking, who seemed destined
remain a spinster. She had always been a wallflow
neglected by the boys while her more beautiful siste
were eagerly courted. When she became a Truth stude
she became imbued with the idea that God could gra
her dearest wish, which was after all a perfectly legi
mate one. Which of us does not desire love? What g
does not dream of a fine husband, children, a home
her own?

She sought, and found, the kingdom of God with
herself. She recognized and accepted God as the so
power in the universe, who alone could grant her pray

Before very long something happened. She read
article in a magazine on how to acquire new friends.

was an ingenious article indeed. It pointed out that if you go forth and meet people of your own general type, in your own general age group, sooner or later you will find individuals you will like, and who will like you in return and seek your friendship as readily as you seek theirs. The author declared that no one could meet a hundred such people without acquiring at least two or three wonderful new friends. He urged as an experiment to keep count of the number of new persons met. He also suggested ways of meeting them: joining clubs, attending university classes, giving parties and getting each girl or man bring a guest of his own choice, and so on.

My friend was startled when she came upon this article. It was as though she had been led to it, for she had never made it a habit to read this particular magazine. She thought, "This is the way!"

She determined to follow the directions faithfully. She agreed to herself that it would really be impossible for her to meet a hundred men without finding someone she could love and who would love her in return. So she proceeded to become active socially. She joined three clubs. She became active in the social affairs of her church. She registered at the university for two evening classes. She gave parties.

She met many new people, including attractive men. Each time she met one, she put down an X in her tiny notebook. It was a game! It was fun! Her life took on a new interest, a new value. She felt like a scientist, she told me, conducting a new laboratory experiment.

Sometimes, at the beginning, she was a little discouraged. But she continued. The little notebook pages became increasingly covered with X's, which she numbered faithfully. Number thirty-three did the trick. He

was a handsome, fine man, and he thought she was t
most wonderful girl he had ever met! She felt that w
about him too. Six months later they were marrie
Someday I am going to ask her if he knows about th
notebook!

This happened to be the manner in which this wo
an was guided to do her seeking; there are thousan
of ways! God's cleverness is infinite! Jesus, above
men, knew this when He made the ringing prom
"Seek, and ye shall find."

That promise was meant for you. Whatever it is th
you desire, great or small, look for it! If you follow t
simple, effective rules of Truth, no power on earth c
prevent you from finding it! It is your right to find
Whatever it is, it is yours now, waiting for you to fi
it and claim it. For the immense basic Truths that t
Master proclaimed are the very laws of the universe,
which all things are subject.

Concerning Prayer

Gene Moore

Prayer is a bridge, a light, a song,
And life triumphantly designed.
A prayer is thought made sure and strong
On highways of the mind.

Through prayer we bring our dreams to flower,
Face valiantly the chastening rod;
Through prayer we learn the latent power
In living close to God.

House of Happiness

EDITHE WEARE

EIGHT YEARS ago I was suddenly left alone. I had had a tragic marriage. Now it was over. I had no home; all my lovely possessions were in storage. I couldn't return to my former profession, for had been out of it for many years and had not kept up with it. Where should I go? What should I do? How should I make the adjustment? These were the questions that went round and round in my mind; these were the problems that tortured my waking hours and made the midnight vigils a vicious round of despair.

I had studied Truth in a desultory way for a long time, but I had never made any practical use of it. It is a story in itself how I wandered for three years trying every expedient but the right one; how, utterly weary, came finally to the end of my mental resources; how in the desperation of despair I gave up trying with my frail, human will, and how the Father at last took over when I gave up. But the experience I want to share with you now is the rich experience that came to me after I had turned myself and all my affairs over to God.

The home that God had in store for me all the time that I was floundering about vainly searching for one is a big, rambling house in a lovely New England college town. The house is both my home and my living. I call it Happiness Lodge, and I think the name lovely for a house that shelters strangers within its gates. For all who enter I hold the thought "God bless you, peace attend you, while you rest within these walls."

To earn a living I rent rooms and apartments. T apartments are rented to young married couples and t rooms to young women who are instructors at t college, teachers in the public schools, secretari nurses, army wives, and people engaged in vario other activities. It is these girls who have named t place the "House of Happiness."

When I first opened the business, a Truth stude friend suggested that I think of something that could offer prospective customers that no one else h to offer. For many days I pondered this idea, but as am not an original person I could think of nothing th I could specialize in. A bit discouraged over the fac I sat down and wrote my would-be benefactor that had given her idea much thought and that the on outstanding thing that I could think of was to offer m guests an atmosphere of harmony and happiness.

When I wrote that letter that night, how little thought that for the next five years I was to build up business with a yearly turnover of several thousan dollars without other capital than a God-given desi for harmony. I had known so much struggle and strife I had been so spiritually maladjusted. How little did think that I was about to give up studying Truth spa modically and devote myself to it in earnest, and tha when I did I was to demonstrate harmony in such spectacular way as to make it the cornerstone of thriving business. How little I realized what an oppo tunity I would have to project a bit of altruism int the world.

However harmony did not come all at once. It di not come without effort. Even now it is not exactl automatic. Here at Happiness Lodge we could hav all the problems that come into any home, office

schoolroom, or place of business. We are exposed to all the friction that is born of temper and temperament. We could absorb all the annoyances and irritations that make a Blue Monday or an old New England Sunday. We have the makings of all the inharmony that human nature is heir to, for we are all human, very human. But once a person has made up his mind to have harmony there is no place in his consciousness for inharmony, because the first thing he does after he is awakened to a desire for harmony is to build harmony into his consciousness.

This is not as difficult as it seems, for all a person has to do is to clothe himself safely around with the armor of God and to expect harmony. If you try this, you will be surprised to see how much good can be attained merely by expecting it. Years ago, when I taught school, my superintendent had surprised me at a faculty meeting by asking me how I managed to get such neat papers from my pupils. I remember that I was nonplused by the question but had finally managed to get to my feet and say lamely that I knew of no reason except that the children knew that I expected them to be neat. Good or bad, wanted or unwanted, the things that we expect come into our life. What a responsibility this places on us to expect only the good.

When I started on my journey in Truth I had all the usual race thoughts to contend with, worry about bills, anxiety about tenants, annoyance about leaky faucets, and all the endless trivia that fill the average day.

Now, five years later, I can say that my expectations have been fulfilled. I have always had money to meet my expenses, huge though they have been. Only once has an apartment been vacant and then for only a short

time. All my rooms have been occupied. Even the le faucets seem to have leaked far less often than t used to. One of the couples in an apartment has b with me for five years, and we have never had a w of friction or even a strained moment. When I f opened the house I catered to tourists. Two thousa people have passed through my doors, and in all th contacts there has not been a single unpleasant ex rience. On the other hand there have been many periences that have been satisfying and gratifying. C young couple who came here on the brink of divor prepared only to give each other "one more chanc are now, by their own admission, "the happiest cou in all the world." A girl who spent the first year her married life here said when she left that in h whole life she would probably never know anoth year of such perfect peace.

So if you are one of those people who have da when you get out on the wrong side of the bed; da when everything goes wrong, when for no reason all you are edgy and cross-grained, try harmony. If y work in an office and the boss is not your idea of ide if you are a nurse and the whole place about you hectic, if you are a teacher and all your angels see brats, try harmony. It can do no harm, and you w be surprised at the good it will do.

It has always seemed strange to me that though w all seek happiness we try such roundabout ways attain it. You cannot get harmony by the way of i harmony or happiness by the way of unhappiness. S why waste time and energy on the detours of an i direct route? Why not fix your eye on the goal an go direct and build your "House of Happiness" t day?

"Stand Fast in the Faith"

FREDDA HARRIS HENLEY

THE DAY OF miracles is not past. Today, perhaps more than at any time since the ministry of Jesus here on earth, the world is vibrant with the power of God. Even in the face of war and destruction God is still ruler of the universe. His laws are just as powerful, just as workable as they were during Bible times. In speaking of the law Jesus in the Sermon on the Mount said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil."

He proved the law of supply by feeding the multitudes in the face of apparent lack. He healed the so-called incurables by calling into action God's healing power, and nowhere in the Bible can we find that Jesus was ever fearful, resentful, or morose. He kept a joyous spirit through constant contact with God the Father in prayer and meditation. After He had proved God's laws He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."

The Comforter did come. He came to the soul of every living human in the Spirit of Jesus Christ and dwells in each and every one of us today. This Spirit within is the mediator, the guiding power that makes "whatsoever ye shall ask in prayer, believing," possible. We need but to turn to the Christ within and not to a God in a distant sky in order to seek counsel and guidance. If we but learn to cast out fear and to ask in faith, all things are ours, are possible for good.

It is not the eloquence nor the beauty of a pray that gives it strength; instead it is the sincerity, t faith, of the one who utters the prayer that gives power to be answered. God's laws are immovabl He is a respecter of neither persons nor things. Ea human being is of the same value in the eyes of Chri Our successes and our failures depend solely upon o individual faith. If our faith is great, then our achiev ments will be great; if our trust is weak, then we sha be confronted with failures and misgivings.

Those of us who have loved ones in our country service can help them through scientific prayer. B scientific prayer I mean the prayer of faith, conducte in an orderly manner and calling into action God's la of protection and supply. Even though our loved on may be at opposite ends of the earth or their where abouts perhaps unknown, prayer can bring them ver close. Prayer is the medium of communication wit God, and with God there is no distance. The sam Christ Spirit dwells in the heart of our loved one regardless of where they may be; so when we pray fo them we are the same as a high-tension broadcastin station. The Spirit of God within us lifts us from nega tion and fear and in the lifting makes contact wit the Christ Spirit in our loved ones and conveys a feelin of security and healing. God's power is unlimited, an regardless of appearances or circumstances His arm i never shortened. He can and He will protect our love ones if we keep them tuned in through prayers of faith Almost every day we read of some miracle brough about through prayer among our fighting forces. Thes things are not miracles, they are the culmination o God's law in action, and they will work for every on of us, if we but use them.

Today if we would help bring about peace we must be alert constantly to the nearness of God and apply His law through prayers of faith. A constant awareness of the living Spirit is so easy if we think often of God and His love, think of Him as being real, being with us always, so close that we can talk silently with Him and know that we are heard. Let us talk to God in our consciousness about our work, our desires, our triumphs, our sorrows, and our fears. Let us learn to say, "Thank You, Father," for every joy, every achievement; to expect good and only good. God is interested in all our living, not only spiritual but material living.

My husband and I are just plain farm folks, yet we prove God's law of supply every day. Last fall we needed money, and we were overstocked with cattle. I knew that it was not God's plan for us to feed out extra grain to livestock that we did not need; but being purebreds, the cattle were too valuable to be thrown on the open market. I knew too that out in the world somewhere someone needed exactly the kind of stock that we had for sale. Instead of getting panicky over our lack, I quieted all outward fears and turned to the Christ within. There in the blessed silence of love and in the knowledge that God is all-powerful, I prayed that our needs might be met. I did not try to say through which channel our supply should come; instead I asked God to take full command, and I relinquished our needs, our problems, to Him. Later I blessed our cattle and thanked God that somewhere there was a need for them and that He had the power to direct that need to us; then I asked that all concerned might prosper.

I did not mention my prayer to anyone, yet that very evening my husband said to me, "I had the oddest

hunch today, it suddenly came to me that I shou
write to Mr. Blank, a ranchman in Oklahoma, and t
him about our surplus cattle. He has bought some fr
us in years past, and I have a feeling he may be in t
market for more."

A little thrill went through me, and I silently wh
pered, "Thank You, God," because I knew that o
needs were being met. Two days later a letter car
from Mr. Blank, asking if we had any cattle for sa
His letter bore the same date as the one my husba
had sent to him, proving that regardless of distan
God's law of supply was set in motion at the same tim
When the Oklahoma ranchman came, he instantly lik
our cattle but seemed reluctant to close the deal.
knew that through the power of God's law the tran
action was meant to culminate for the good of all, y
something was in the way. In desperation I praye
"Father, forgive us for all things that are not righ
and clear the channels so that all may prosper. Ble
everyone and everything for Your holy good, and sho
us the way." Instantly I was reminded that in ou
eagerness to realize a larger profit, we had refused t
tell a neighbor cattleman of the coming of our prospe
tive buyer, lest he sell out first and we lose our chanc
In humble supplication I asked forgiveness for ou
greed. I blessed our neighbor and his livestock; the
I thanked God that His supply is ever abundant for al
All fear of loss left me, and I actually rejoiced when
saw my husband and the Oklahoma man start towar
our neighbor's home. I knew that infinite wisdon
would care for us all, and it did. The ranchman bough
our cattle and our neighbor's too, proving again tha
we dare not stand in the way of the good of our fello
men and that God's supply is unlimited.

Three years ago our daughter became seriously ill with a rare type of pneumonia. As she lay almost lifeless on her hospital bed, nurses and doctors shook their heads and tried to comfort us with the assurance that all had been done that could be. At the thought of losing our precious child, just on the threshold of womanhood, I was almost frantic. She was so sweet, so fine, and the very essence of Christianity. I was resentful as I watched her slowly relinquishing life. I prayed as I had never prayed before; over and over I asked God to heal her, to restore her to health. I prayed hour after hour, and when I saw the nurses begin looking at each other and shaking their heads I rushed wildly from the room and went out to walk on the hospital lawn. At last in utter despair, I cried out: "O Father, what have we done, what is wrong? Your will is good, and good is life. Show me the way."

Something stopped me squarely in my tracks, and I was forced to look up at that mammoth hospital. For the first time during my grief, I saw not just one hospital room but many. That hospital was filled with hundreds of lives just as precious as our daughter's, yet in my selfish love I had prayed that only her life might be spared. Thoughts of my disregard of others frightened me almost as much as the thoughts of losing our own child. Surely if I could be so unaware of the need of others, I deserved little consideration from God. Over and over again I cried: "Father, forgive me, and bless every living soul in every hospital. Restore to health not only our own child but all others. Bring health and happiness to all the world and help me to realize from here on out, that we dare not live for ourselves alone."

I almost ran down the hospital corridor until I

came to a little chapel door. With reverent hands pushed it open, and there beside a pew I knelt dov and thanked God for the restoration of our child, a for His healing power, which is ever present. I thank Him for the healing not only of our loved one but f that of all others.

A great warmth, a great joy, swept through me, a I felt as though I were walking on holy ground as left that little sanctuary. I was not at all surprised wh a nurse came hurrying toward me and said, "A mirac has been wrought, your daughter is breathing normal —she will live." Neither was I surprised when a woma across the hall was cured of a hopeless heart ailme and left the hospital almost as soon as our daughter, spite of the months she had spent in her hospital roon expecting each day to be her last alive. Again we ha proof that God's laws are for good: good not only for u but for all persons, and we dare not apply them self ishly. God cannot work when greed, thoughtlessness, o fear enter in.

God has made us free agents, and health, happiness and prosperity may be ours if we but learn to use th tools that He has given us. If we would be happy, w must practice happiness; rejoice in the ever-presen Spirit of Jesus Christ within us; tell Him of our wishes our ambitions, and expect lifting and guidance from ou innermost feelings, and learn to listen to the smal voice of conscience that directs us to our own good. We must accept the new ideas that come to us and be un- afraid of the criticism of others by knowing that we have the power of good within our own body. We must refuse to see or speak ill of others; instead we must know that the same God that is in us is in them, and silently bless them for good. When someone tells

is harmful gossip about another, instead of repeating it let us silently ask God to forgive the teller and ask His blessings on the one condemned; then refuse to accept or pass on the harmful thing that we have heard. This little ministration of peace will not only help the parties concerned but will bring great dividends of joy and peace of mind to us.

If we would be healthy, let us expect health, and think live, healthful, happy thoughts as we go about our daily tasks. Let us remember that God gave us life and made our body, and let us learn to take our ills, our injuries, back to Him for healing through prayer. If we had a fine instrument, we would not intrust it to a bungling workman for repairs. So it should be with our body. The Great Physician can cure all ills. Doctors, nurses, and medicine are but the vehicles of God's science, and should go hand in hand with the Christ Spirit in curing physical ills and defects. We must know that God is life and that we can be cured.

In Genesis we read, "God created the heavens and the earth." If we believe our Bible, why are we fearful of lack and trouble? All things can be ours if we but have the faith. Let us all remember that our supply comes from God, and God is omnipotent, all-powerful. We have but to ask and we shall receive if we learn to depend upon the leading of the Spirit within our own soul. If we learn to depend upon prayer and to apply God's law we shall never want for any good thing, and we shall know where to seek our supply. We are not dependent upon any living human being. God and God alone can keep our channels open. We have but to seek and we shall find, ask and it shall be given. If we stand firm in faith and apply the Golden Rule, we need not fear for ourselves or our loved ones.

Thy Power Is Sufficient for Me

BEVERLY E. FINCH

WE HAVE BUILT our house (consciousness) o the rock of scientific principles, as God h given us to understand them, and His girde will upon them. Discovery of our innate power f good opens up a wide vista of possibilities of expre sion, causing life to take on a new interest for us, an we promise ourselves to be more alert to detect oppo tunities to use our gift. Trite though the statement ha become, it is nevertheless still true that "we are a capable of more than we do." What becomes of th power that I am not using? How can I put it to work By claiming more of it, little by little, and by dai prayers for divine guidance. We have never yet plumbe the depths of power within, but pending that ultima act, we may draw upon our resources at will. The Spir of love and wisdom will provide many occasions t vindicate our claim. Having made the claim, we ma expect God to establish it. God's kingdom of powe and ability is "within you," in your midst or midmo part (the place where the Christ light shines wit solar brightness day and night) and nowhere else in s far as you are individually concerned. There you mu seek it; and a realization of it will be added. "Remem ber that when you realize your oneness with God power you are established in a place of vantage on hilltop where the troubles of the world cannot reac you. In this place of vantage your good thoughts wil with God's help, bring much good into your oute world." We unfold our potential power by asserting

"I am a power for good in the world; for this cause me I into the world, and the world shall feel the fect of my coming."

This statement is not only true but, persistently used ntil it takes full possession of our consciousness, it ecomes actual, cumulative, and fruitful. A clear men- l picture of its truth lifts us to a higher plane of rvice than we have ever before attained. By claiming we vest in ourselves a sufficiency of power for use in ny situation, and we can only claim as ours that which e consciously make use of in our thoughts and actions. he prayer of claiming or assumption draws its object oser than the prayer of faith; it carries a promise of nmediate results.

Universal Mind has power not only to create but to e-create when the need appears. When from this Mind me forth the Christ child, the idea of light was re- eated to redeem a people overcome by darkness; and hen Jesus said, "I am the light of the world," He was ccepting and fearlessly claiming His divine commis- on. Henceforth He used with confidence the power be- owed upon Him to uplift the people into the light hat He Himself saw so clearly. "I came that they may ave life [and light], and many have *it* more abun- antly." He was assured of the sufficiency of power that as His.

Every attribute of God is interwoven with each and very other attribute. The love of power is really a hase of the love of God, because God is power. This olds true even though in some this power is erro- eously deflected to personal use. Not appreciating the act that his real, inborn, desire is to express God ower (his power for good) a person sometimes allows ersonal power to fill the vision so that it obscures the

real, and he unwittingly accepts the counterfeit; h
his longing is never fully satisfied. A finer discrimina
from a higher vantage point in a brighter light w
reveal his error. Many instances of this error we se
the world today. Love for God, the good, is the
damental requisite. Without this love no power ca
used for the greatest good.

"We live and lean upon ourselves, as the ho
suckle shoot climbs down its own stalk when the
nothing higher to lay hold on." But students of T
know that there is always something higher than
sonal power to lay hold on when the need app
namely the power of God in our very midst.

Everyone loves God as power in some form, if
only the power of his automobile, as with majestic
regard of time and space it whisks us to where we
to go in the twinkling of an eye as compared with
our fastest trip by foot. Sitting at the wheel, be
the motor of his car, who has not reveled in the s
of power at his command, and loved it—unconscio
loving God! Acknowledging His presence as power
sciously, we bring Him closer into our daily life
activities.

This interweaving of attributes is shown all a
the way. Love has power to bring about a perfect
derstanding between two individuals or between
nations. The self-giving of our nation in terms of
and materials in order to correct the need of nat
across the Atlantic is born of love and has powe
unite us in a common cause. Take any two of G
attributes and see how interdependent they are. L
and life bear witness to this in the case of a p
shut in a dark cellar, as its existence gradually fades
nonexistence. It no longer has power to express

od life, the light having been taken from it. So too
ith substance, another inherent quality of God, with-
t which power would be suspended, having nothing
t of which to create. When the word is spoken in
ve, substance feels the quickening power of it and
kes on form. The form may be health, supply, joy,
eedom, or any other good thing visible to the eye or
lt by the soul. As life is dependent upon light so also
power dependent upon substance, and vice versa.
ght has been called "God's eldest daughter," His
rliest created idea; but substance was and is the ag-
egate of all ideas, interdependent and interrelated—
truth God Himself, out of which all creation con-
ues to take form and appear through the power of the
ord.

The power of supply and joy to bring satisfaction is
own in the case of two women I know. One prayed
r a job that would bring her the supply she needed,
t forgot to add the words "with joy." The job was
ovided, and she is now earning more money than
er in her life before, but she serves without joy, for
r work is laborious, in unpleasant surroundings, and
nong people far below her in mental and spiritual
velopment. The other woman, seeking a job, left it to
od and was placed by a seeming miracle, where her
ay is easy and pleasant and the supply adequate.
her case, supply, security, and joy go hand in hand,
d she feels that she is established in her right place
r years to come. The first woman is now earnestly seek-
g another job and to that end is wording her prayer
ore specifically. As she sows so will she reap.

Similarly the power to heal is indissolubly linked
th the power of love. Without an impersonal love
r the patient, one can generate little healing power.

Every desire to use God's power to heal is rooted in l
for His children. Here we see love, power, and heal
three divine attributes, woven together to prove th
interdependence; and we have the power to speak
word for healing lovingly and fearlessly, knowing t
God is the Word.

"I am a power for good in the world."

The I AM minimizes the puny personal self a
magnifies the vigorous Spirit within. Man must beco
power conscious. Never did God create the unive
out of a consciousness of weakness, and man must kn
himself as the presence of power. Such an affirmati
as the above, reverently made and deeply planted in
subconscious mind, will form its own consciousn
and will actually show forth in mighty works. "
shall receive power, when the Holy Spirit is come up
you." As we "draw nigh to God" He will draw ni
to us; will "come upon" us as the Spirit of power, a
the nearer we draw to the Spirit the more of the pow
shall we feel and express.

*"God is power, and I am a power for good in t
world."* To make the affirmation more immediately
benefit for those in our close environment we may u
the words: *"I am a power for good in my home, in
office, in my community, and I know that my decree u
be established by the source of all power."* Good w
then appear in the lives of those around us. The succ
of Jesus vindicated His claim to all the power of God

We cannot draw a circle to represent the total pow
of God, for it is universal, filling all space, but we c
imagine our own present capacity, just as we can i
agine how much food we can consume at a meal. W
can also picture an expansion of this capacity for pow
as we grow and progress. As our consciousness of spi

ual power expands we may send it out to all persons in high places, to uplift the consciousness of presidents, kings, prime ministers, chancellors, marshals, generals, admirals; all of whom have our love and sympathy as we declare; "You are a power for good in the world," with emphasis on the word good, and thus endue them with a sufficiency of power for good beyond their own immediate conception.

Broadcast, it will even operate to awaken the consciousness of some of those who are misappropriating and perverting divine power for purposes of evil, aggression, and encroachment upon the rights of others. It will uplift them to an awareness of their abuse of this precious gift of God and cause them to glimpse the truth that the only real power is divine power, or power for good; that evil has no real presence or power in the world, and moreover that those who are trustingly depending upon this divine power-presence for their protection are ever defended against the evil the wrongdoers would perpetrate. We sometimes stand aghast at the power to do evil incorporated in one individual. But "the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth." This wording points back to Exodus 9:16: "But in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth."

No great degree of perception is needed to see how His name is now being published abroad and magnified in the extremity in which we find ourselves. "Man's extremity is God's opportunity," to show His power.

Like Moses on top of the hill, with the rod of power consciously in our hand, we shall find nothing too diffi-

cult for us. In misapplied or mistaken modesty man often tempted to disavow his innate God power, fearir to claim too much for himself. But "God gave us not spirit of fearfulness; but of power," and anything Gc has given us is truly ours. But we must file our clain all fears to the contrary notwithstanding, and nev forfeit our priority to any usurper. God made ma "power-full," but he has sought out many subversiv inventions to undermine the truth of his being. "Bu thanks be to God, who giveth us the victory." "And th is the victory . . . *even* our faith"—faith in the suff ciency of His power.

On Mother's Day

Ruth Yoland Shaw

In honor of Mother on Mother's Day
What tribute more fitting can we pay
Than charging our mind with wholesome thought,
Clean and pure—such as Mother taught;
Carefully watching the words we voice,
Speaking as if to make Mother rejoice,
Choosing words constructive and kind,
Words with faith and with courage aligned;
Hallowing the hours with any deed
That sweetly commemorates Mother's creed,
Deeds of love or of sympathy warm,
Deeds that to Mother's wishes conform,
Bringing to her the fulfillment deep
Of dreams a Mother is prone to keep
Of her children treading, one by one,
Earth's wide pathways a Christed Son.

The Miracle Happened

JAMES C. HATCH

"EVENTUALLY, SOME DAY"—that was all the hope they could give—"perhaps, after a time——" It was not a bright picture those doctors painted for me. Both limbs broken, back injured, right arm crushed. Pretty well gone to pieces. It had been a bad smash up. The big plane with myself and three army officers had crashed in a heavy snowstorm on the edge of the Blue Ridge Mountains. With ice forming rapidly on the wings I was forced to make a landing or crash against the high peaks just ahead. I made the landing without wrecking the plane and none of the other three men was seriously injured.

I was sent from one base hospital to another; then to special institutions and sanitariums. Everywhere the same verdict: "Eventually. Maybe."

I grew to hate the pitying glances of friends and attendants. Then one day I overheard an attendant say to a nurse: "Well, he's made his last flight unless a miracle happens." That little word "miracle" somehow gave me a faint hope. One of the doctors had admitted frankly, "Miracles do happen sometimes, Hatch."

So the months passed. That word "miracle" kept coming into my mind. I had read of strange healings after hope had died, but had never given it consideration believing such things to be imagination.

About that time I received a letter from my brother's wife on the West Coast, who had found healing through Truth. Upon hearing of my accident she had sent me copies of UNITY, and now she wrote asking that I read

of the healing experiences of others and turn to th source of all healing, God. But it was only when th finest specialist in the country said there was no hop that I would ever be completely well that I opened m mind to the healing of the Great Physician.

A few sentences in her letter stood out clearly abov all others. "Won't you join with me in prayer, believin that whatsoever we ask of Him He will do? That is th promise, and His promises cannot fail. Let His will b done, and not only healing but peace and understand ing will come to you."

I had not even thought of going to God for healing much less believing that it would be done. I had bee taught to believe in a dual God, one who on the one hand sends evil if it pleases Him and on the other, i importuned and beseeched enough, sends the good and desired thing or condition.

In one of the magazines that she sent was an articl that seemed to have been written especially for me "Thy Will Be Done." This article showed me for th first time in my life just what God's will really is, and instead of praying, "Thy will be done," with fear and trembling, I saw that we can pray it with the perfec assurance and absolute faith that only good will be sen us if we accept that good.

From those Truth magazines I learned that healing takes place in the mental and spiritual inner part of man before it can be manifested in the outer man. I learned that the degree and amount of good that can come to me depends upon the degree in which I open myself to that good. If my understanding and faith are narrow and limited, the size of the channel through which the inflow of health comes to me will be small and clogged with the debris of my doubts and fears; so but a small trickle

of God's healing power and infinite energy can find its way into my being. On the other hand, if through earnest desire and faith I throw open my soul to His will, I become a free channel for the limitless power of His all-good.

So the responsibility for my healing was mine, whether I would choose the small measure of life that might trickle through the clogged channel.

Weeks passed without any visible change in my physical condition. But during that time I had been using the affirmation I found in one of the magazines: *"The free-flowing, vitalizing life of Spirit is flowing in and through me, making me strong, whole, and perfect."* The time came when I could actually feel that new life-giving Spirit surging through me, cleansing, renewing. My life was taking on new meaning, new power, and new purpose. I learned consciously to picture my life as I would now like to have it; not as it was before, the driving power of which had been personal and worldly ambition. But with the understanding of the simplicity and the beauty of the Christ life as lived by those who are truly great, I now prayed that my mind, my heart, my talent, and my strength might be used in the service of the Christ.

For the first time in my life I was really happy and at peace with myself and the world. I now saw this accident in its true light, as the blessing that opened the door to understanding. I also saw that true to the law of life that my healing was unerringly going on first in the unseen, then in the seen First is the spiritual healing, the coming of life of the Christ within. With the birth of this spiritual man the healing of the outer man must of necessity become manifest; for as in the inner so is it in the outer.

As the days and weeks passed I forgot about m condition; forgot the verdict of the great doctors that would never walk again. Those first fifteen minutes c morning and evening meditation lengthened into a hour. The Presence became so real to me that at time my being seemed to expand into a boundless sea of in finite energy of love and power. Something inside m seemed to be pushing me out and beyond the limite personal self into that place of contact where the finit becomes merged with the infinite and the personal wit the universal.

Then it came, the moment of the fulfillment o God's promise that to those who ask in faith, believing it shall be done. The miracle happened!

I was sitting on the porch of the sanitarium one morning early in September looking out toward the towering peaks of the Blue Ridge Mountains, thinking of the words of the prophet, "I will lift up mine eyes unto the hills." Those hills had become symbolical of the heights of God's love, of His wisdom and His power. I heard the voice of my brother who had just come from the West. He was coming up the steps and I reached for my crutches to go to meet him. As I did so a voice inside of me said clearly and firmly, "Arise, and walk." I did not stop to question, to wonder. Without hesitation I rose and walked slowly but steadily toward him. It seemed so natural for me to do that. For days and weeks I had been doing so in my mental world; had been asking, believing, that it would be done to me. I did not realize that something unusual had taken place until I heard my brother's startled words "Jim! Jim! You are walking!" Yes, the miracle had happened.

Since that day I have known a fullness and richness

and joy of living that no one except one who has been born into the Truth can really experience. I have found the place of the Most High. The promises that meant so little to me in the past now seem clear and sure. "Underneath are the everlasting arms" has become to me a living, vital protection. When in dangerous situations now I can always feel those everlasting arms of love and protection above, below, and around me.

I am still flying in the service of my country, but above all now in the service of the Christ also; for when ignorance and fear and aggression have been destroyed the pure light of the Truth that makes all mankind free will shed its healing rays of love into the hearts of all men.

The Challenge

Ysobel Stoneman

"Thou shalt have no gods before me," so the Father said to man.
And through obedience to that law I find that I can
Live and move and have my being in a world that is supplied
With joy and health and happiness and no good thing denied.
Though there seems to be disorder, lack, and want on every hand,
It is in my power to turn about and all my thoughts command.
I need not yield to this temptation to see as others see;
But I can rise above the thing and be as I should be.
In the midst of great confusion law and order do exist;
And when I turn my vision toward them, I find they can't resist
But come onrushing into mind and then into my view.
So do I find the things that Jesus did I, in a way, can do.
I find that circumstance and problems are as nothing to the mind
When one accepts the challenge and good in them does find.

Serving Him

NARADA EVALDT

A FRIEND ONCE remarked to me: "Life is like walking along a highway. Sometimes we grow weary and footsore; then a car comes by, stops, picks us up, and carries us forward a few miles on our way. Because someone has been interested enough to notice us and give us a needed lift we are refreshed and encouraged to take up our walk again. There are times when we all need help from others. But every car that comes along doesn't offer a lift. Some pass by on their way without even seeing us."

I have found much food for thought in these words; for it is true none of us can make the grade alone. We all at some time falter and go down under the pressure of life's problems that confront us; the unhappy victims of our doubts and fears. It is then the offered lift gives us renewed courage to carry on.

During normal times there is always need for encouragement, cheer, little friendly, neighborly, and community services. But now, in a world swept by confusion, fear, uncertainty, with everyone so busy, with the shortage of people to give the services we have heretofore taken for granted, the opportunity offered each individual to lend a helping hand to relieve this shortage is greater than it has ever been in the history of man. Realizing this, I prayed that I might never become the car that passes by "without even seeing," but would be allowed to serve in alleviating suffering, sorrow, and discouragement; in lifting burdens from shoulders already weighed down.

Two years ago we returned to California from the East, where we had spent two years. During the last ten years our business has kept us moving, but with the war on we now knew we should be settled for the duration, so we set about finding a house in which to live. The district where we finally located was filled with fine neighborly people. Since I am really a small-town person at heart, I enjoyed becoming a part of the community. Very soon I knew all the children by name and was having pleasant chats with the parents over back fences and victory gardens.

The woman who lived on my right had three children. Shortly after we moved into the neighborhood she went to the hospital and came back with two more, twin baby girls. One of the babies was very frail, and since it was impossible to get anyone in to help with the work or their care I would run over several times a day to help. I also stayed with the children an hour in the afternoons so the mother could do her marketing and errands. This routine I kept up for several months. Then a new duty came my way.

The son of the little old lady down the street enlisted in the navy. I had only spoken to his mother over the fence, but the day the boy left for service he asked me if I would keep an eye on her. I gladly consented to do this and each day ran in for a little visit. She was nearly seventy but her mind was so alert, her sense of humor so keen that I enjoyed every minute with her. She had not been well for years and after her son went away she started to fail. Soon it was no longer possible for her to get to market. So I took over this job, which necessitated much time standing in line waiting to be served. She continued failing until she was finally confined to her bed. I ran over many times each day, getting

her something to eat and doing what needed to be don
Then her condition became so serious that it was n
longer safe for her to be alone. She had only a sma
allotment to live on, not enough for hospital and med
cal care. Her doctor had given her no hope of gettin
well. After talking the situation over with her I cor
tacted the Red Cross home service. I also, with he
eager consent, wrote to Silent Unity for help. Within
few days arrangements were completed for her admit
tance into the naval hospital in Long Beach. The morn
ing she was to leave for the hospital her sister arrive
from Florida. This sister, although seventy-five year
old, was alert and energetic; but my little old lady wor
ried lest she would be lonely in the house alone, s
begged me to go over every day and look after her.
promised that I would and also that I would write t
her often so she wouldn't be lonely.

About this time my neighbor across the street suf-
fered a spinal injury. She was a lovely young mother
with a four-year-old son and had been the first to wel-
come me to the neighborhood. We spent many after-
noons together. Now she was in bed, waiting until she
could get a room in the hospital. Her husband stayed
with her each day until noon, then a friend took Jamie
for the afternoon, and it was my responsibility to cook
dinner in the evening and put Jamie to bed.

Dropping in to check up on the twins, spending
some time each day with my little old lady's sister, car-
ing for Ann, doing my Red Cross work two days a week,
looking after my own home and garden, all this kept
me busy. I also had friends outside the neighborhood,
and I tried to see them when I could squeeze in a few
hours or a day.

One of these friends lived in Pasadena. She invited

me over for the day, and I eagerly accepted as I thought I needed the diversion. The day turned out to be what we Californians refer to as "unusual." It was boiling hot. However the hotel where my friend lived was cool, and our visit was so enjoyable that I forgot about the weather. So I was unprepared for the scorching blast of heat that greeted me when I stepped outside to walk to the bus station. I had eight blocks to walk in this sweltering heat; then got into a hot, stuffy, crowded bus. At each stop on the way more passengers got on and the bus became hotter, more stuffy, more uncomfortable. In Hollywood I transferred to the streetcar, but conditions were no better. I was completely wilted; irritable; I could think of just one thing, getting home, taking a shower, putting on something cool and resting. But I knew this was impossible, for it was nearly six o'clock, and Ann would be waiting for me, lonesome after the long afternoon by herself, and hungry. So I stopped at her place without going home. I found another of her friends had gathered up all the laundry, run it through the machine, and hung it on the line. The clothes were still on the line waiting for me. I took them down, changed three beds, got dinner, and started Ann and Jamie eating. It was now 7:15, and I still had dinner to prepare for my family, and since I had broiled chops for Ann's dinner I was as hot and twice as irritable as I had been. I did manage to keep my emotions to myself so Ann wouldn't suspect. Telling her I would be back later to wash the dishes and put Jamie to bed, I hurried home.

Although I had held my tongue in check for the last two hours I had mentally been telling myself how hot, tired, and overworked I was, and now my thoughts really went on a rampage. "I don't see why I have to

take the responsibility for the whole neighborhood,
I mentally grumbled. "Ever since we moved here it
been first one, then another. Why doesn't someone els
do something. I guess they just shove everything off o
me because I'm soft. Well, believe me, when Ann goe
to the hospital I'm not going to get mixed up in any
thing else. Let someone else take over. I'm through."

By now I could actually hear these sorry-for-mysel
thoughts; dark, cloudy thoughts, rumbling like thunde
through my mind. My self-pity and feeling of being
unappreciated for all my good deeds were overwhelm
ing. I had worked up a good case for myself when ther
came a sudden stillness and all thought seemed to cease
Then out of this stillness I heard a still small voice
I say a still small voice, but it resounded through m
mind louder than any oral words I had ever heard
louder and clearer. "You," it said. "This from you wh
are always asking God to let you serve Him. Just wha
do you understand serving Him to mean?"

For the moment I was stunned. Then the barrier o
petty self dropped and I understood. Serving Him! Ha
I expected to break into the headlines through thi
service? Did it have to be something big, something
spectacular? Of course not. Explained Jesus: "Verily
I say unto you, Inasmuch as ye have done *it* unto one o
the least of these my brethren, ye have done *it* unto
me." And James pointed out: "Pure religion and unde
filed before our God and Father is this, to visit the
fatherless and widows in their affliction, *and* to keep
oneself unspotted from the world."

How definitely and clearly Jesus had defined service
And how stupidly blind I had been. Praying God to be
allowed to serve Him and then, when my requests had
been granted, rebelling, being resentful, feeling I was

doing too much for others. Wasn't taking a drink of cool water to Ann, giving a word of encouragement to my little old lady, quieting the babies when they were restless, waving an answering greeting to the little crippled girl down the street, bringing in clean clothes, washing dirty little hands and faces, carrying trays, cooking, sweeping, cleaning—was not each of these an act serving Him?

Yes, this was serving Him; but to keep myself unspotted from the world I must rule out from my mind all thoughts of resentful complaining, of feeling imposed upon. I must rise to the consciousness that Jesus explained when He said: "I can of myself do nothing." "The Father abiding in me doeth his works."

Jesus, the greatest server of mankind, the most unselfish man who ever lived, the best man to walk the earth, knew and acted from this consciousness. When addressed as "Good Master," He answered, "Why callest thou me good? *there is* none good but one, *that is,* God: but if thou wilt enter into life, keep the commandments." And only as we keep the commandments do we become selfless channels ready to be used by God for the distribution of His gifts to man.

Jesus accomplished His great works because He was this selfless channel, putting no obstruction in God's way. He was never filled with self-pity or thoughts that He was giving too much. He was sorrowful, yes, but His sorrow was caused because His hearers did not understand His words; did not know how to give true service. We follow in His steps when we forget self and think only of serving. Then we will never tire, for it is not the service but the friction set up in our mind by our resentment and our fears that our good is not fully appreciated that tires us.

This new understanding as to whom I am serving has brought with it a greater eagerness to serve, for I know that in this serving of others I am serving God. I no longer feel that I am a detached worker; instead I am a part of the one life. For service does not start or end with the personality. When rightfully offered it forms a lasting chain of brotherly love, each deed a link binding all men together in Christ. The Christ faithfully and lovingly served, in turn serves us with abundance of good.

As I write this I review the past months. What results came from the service I gave? The babies are now walking; they are sweet and healthy.

My little old lady is at home well. Her son recently arrived from foreign duty on a furlough.

Ann is home. She was told she would not walk for many weeks without the use of crutches. Her mother is with her, but I find opportunities to serve. Each time I offer her "a cup of cold water" I offer it to her from the Christ in me to the Christ in her. Contrary to the doctor's verdict, she never used crutches. In just three weeks she walked unaided. Did the recognition and offering of service to the Christ within her awaken that Christ to serve her in turn by pouring forth through her body the healing power of God? I think it did.

At the present time as a volunteer Red Cross worker I am dealing directly with service men just back from combat duty. The faces of some are so tired, so sad. With each cup of coffee I hand out, with each service I give them, I mentally offer the service to the Christ within. I strive to feel that it is God who serves; I am the instrument only. I know that the more selfless I become the more Christ love will go forth to comfort, heal, and bless.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, May 6, 1945

UNITY SUBJECT—*The Structure of Peace.*

INTERNATIONAL SUBJECT—*The Hebrew Monarchy at Its Height.*—I Kings 7:51; 8:1, 14, 15a; 9:1-7, 26; 10:22-29; 11:4, 11.

51. Thus all the work that king Solomon wrought in the house of Jehovah was finished. And Solomon brought in the things which David his father had dedicated, *even* the silver, and the gold, and the vessels, and put them in the treasuries of the house of Jehovah.

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' *houses* of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.

14. And the king turned his face about, and blessed all the assembly of Israel: and all the assembly of Israel stood.

15a. And he said, Blessed be Jehovah, the God of Israel.

1. And it came to pass, when Solomon had finished the building of the house of Jehovah, and the king's house, and all Solomon's desire which he was pleased to do,

2. That Jehovah appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3. And Jehovah said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have

hallowed this house, which thou hast built, to put my nam there for ever; and mine eyes and my heart shall be ther perpetually.

4. And as for thee, if thou wilt walk before me, a David thy father walked, in integrity of heart, and in up rightness, to do according to all that I have commanded thee and wilt keep my statutes and mine ordinances;

5. Then I will establish the throne of thy kingdom ove Israel for ever, according as I promised to David thy father saying, There shall not fail thee a man upon the throne o Israel.

6. But if ye shall turn away from following me, ye o your children, and not keep my commandments and my statute which I have set before you, but shall go and serve other gods and worship them;

7. Then will I cut off Israel out of the land which I hav given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples.

26. And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.

22. For the king had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

23. So king Solomon exceeded all the kings of the earth in riches and in wisdom.

24. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

25. And they brought every man his tribute, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate year by year.

26. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, that he bestowed in the chariot cities, and with the king at Jerusalem.

27. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore-trees that are in the lowland, for abundance.

28. And the horses which Solomon had were brought

droves, each drove at a price.

29. And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty; and so for all the king's of the Hittites, and for the kings of Syria, did they bring them out by their means.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father.

11. Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

GOLDEN TEXT—*Blessed is the nation whose God is Jehovah.*—Psalms 32:12.

SILENT PRAYER—*I am at peace because my mind is stayed on God.*

The importance of peace in the inner life cannot be overestimated. Given peace of mind, we are able to stand firm in the midst of turbulent conditions and circumstances and to accomplish something constructive, even if not all that we could accomplish under favorable conditions. But when peace of mind is lost, when the inner center of calm itself becomes a whirlpool of seething unrest, constructive work is impossible.

The name Solomon means "peace," and the reign of this king marked the highest period in the Jewish people's history. The reign of Saul and that of David alike were filled with wars and strife in general. Solomon learned the value of appeasing or placating potential enemies and used his wisdom in this respect to insure the peace of his realm. He made alliances with the rulers of Egypt and other powerful ruling families by intermarrying with them. The peace thus gained

gave him leisure to build the Temple of Jehovah.

Nonresistance is a wise rule of conduct, but we should not compromise with evil or call it good masquerading under another name in order to gain it. Solomon's alliances with the heathen nations surrounding him led him into idolatry and his country to partition and decline in power. We too divide our powers and lose our effectiveness when we allow ourselves latitude in sense consciousness. "One thing," and that the consciousness of the Christ, should be our continuing aim.

The making of peace is a much greater work than the mere cessation of strife. Peace is a structure as well as the realization of an existing state. The peace of God is a universal state that is without beginning and without end, but before we can realize it we must build up in our mind the things that make realization of the universal possible. Into this building process many things enter. Our highest ideals (the elders of Israel) must be collected, for ideals are our chief constructive power. As we put them to work under the guiding light of divine wisdom (Solomon) we build a permanent peace structure. Our directive powers (the "elders," the "heads of the tribes," and the "princes") are the dominant motives growing out of our understanding of the needs of life and our purpose of achieving dominion over our world according to the divine will and plan.

Before the Temple could be dedicated a vast building program had to be completed. Once the materials were collected and prepared, this work went on in silence. The task of incorporating peace into the individual consciousness is a silent one, but the preliminary work of getting together the things that make peace requires unceasing vigilance and devotion. For peace

is no easy, natural state that comes of itself. It would be both easy and natural if the sense self did not so continually try to disrupt it. The desire to know peace must be stronger than any selfish desire for the gratification of the senses. It must be such as to cause us to make sacrifices in order to realize it and to dedicate ourselves to its quest. We must be willing to do some difficult thinking and some devoted work, for the coming of peace requires both.

When Solomon blessed the assembly of Israel he began with the words "Blessed be Jehovah, the God of Israel." We cannot bless others except in the consciousness of God. It is commonly thought that we cannot reach others until we know God and have consciousness of God. This is true, but neither can we know God until we are conscious of others as one with us. The relation of oneness is that of interdependence.

World peace will come automatically when all the nations and the citizens of every nation know peace individually. But peace need not wait so long. It has waited thousands of years already on the individual process. It need not wait until one side or the other in the warring nations has exhausted its resources and its military might and is forced to accept whatever terms are imposed on it. Reason is out of place in war, nevertheless it can be brought to bear on the struggle. Reason is as strong in the mental realm as armament is in the external one. The former must be made to prevail over the latter.

Peace remains with us or departs from us according as we keep or fail to keep the divine law. In his old age Solomon worshiped heathen gods and the unity of his kingdom was destroyed by his falling away from the one God. Unless we keep our mind single we cannot

reap the harvest from the good seed that we have sown. Unless we build for peace in peacetime as well as in wartime we shall be unable to make a lasting peace after defeating our enemies in war. Lasting peace will come as an expression of divine wisdom linked with divine love and applied to the affairs of men, not as the fiat of a conqueror in a war of hate and destruction.

QUESTIONS

1. How does peace of mind equip us for meeting life?
2. Is "peace at any price" justifiable, or should peace be worked out into expression according to the divine plan?
3. In terms understandable by us today, what is peace?
4. What are some of the factors that enter into peace?
5. How can we bless others?
6. What part has reason in the making of peace?
7. How will lasting peace come?

Lesson 7, May 13, 1945

UNITY SUBJECT—*The Divided Mind Leads to Failure.*

INTERNATIONAL SUBJECT—*The Tragedy of the Northern Kingdom.*—I Kings 12:26-30; 16:30-33; 19:1-4, 13b-18; II Kings 4:8-11; 17:6-8.

26. And Jeroboam said in his heart, Now will the kingdom return to the house of David:

27. If this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah.

28. Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Beth-el, and the other put he in Dan.

30. And this thing became a sin; for the people went *to worship* before the one, even unto Dan.

30. And Ahab the son of Omri did that which was evil in the sight of Jehovah above all that were before him.

31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshipped him.

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33. And Ahab made the Asherah; and Ahab did yet more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers.

13b. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet will I leave *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

8. And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

9. And she said unto her husband, Behold now, I perceive that this is a holy man of God, that passeth by us continually.

10. Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a seat, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11. And it fell on a day, that he came thither, and he turned into the chamber and lay there.

6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.

7. And it was so, because the children of Israel had sinned against Jehovah their God, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods,

8. And walked in the statutes of the nations, whom Jehovah cast out from before the children of Israel, and of the kings of Israel, which they made.

GOLDEN TEXT—

Oh magnify Jehovah with me,
And let us exalt his name together.
—Psalms 34:3.

SILENT PRAYER—*I have in me the mind that was also in Christ Jesus.*

He who is master of his faculties and in control of

the inner powers that give him dominion over his life is one whose mind is not a divided mind but a unified and indivisible one. His objective and subjective natures are fused one with the other and act in complete unison. His condition is represented by the Hebrew kingdom under the reigns of Saul, David, and Solomon. The divided mind is represented by the kingdoms of Israel and Judah from the time of Jeroboam and Rehoboam onward. The objective consciousness is Jeroboam, the subjective Rehoboam.

The objective consciousness is centered in the intellect and looks to outer sources for its inspiration and guidance. Jeroboam introduced idolatry into Israel as a matter of policy, in order to make his own position secure. From that time onward, possibly for two hundred years, the people worshiped Baal.

The religious nature of man demands satisfaction, and if the divine Spirit is hidden from him he worships some material concept of God. Those who are ruled by the intellect naturally turn to the objective world for an object of worship. Some worship material success, others a personality, still others wealth or some other object of sense. Baal has many worshipers today; the name Baal means "lord," and all concepts of the Lord as that which has form rather than as formless universal mind are Baal.

God is Spirit; therefore we are true worshipers only as we understand and enter into the Spirit of truth, the Spirit of all good, and express that Spirit in our daily life. Ahab, who did more evil than all the kings who went before him, represents error states of consciousness or the intellect that has fallen to the level of sense worship. Jezebel, the wife of Ahab, is a type of extreme evil states of consciousness on the sense plane. Such

states are completely divorced from Truth, which they cannot know. The man who kills another and who is condemned to die for murder may, as the date of his execution draws near, believe that he is converted and will be pardoned. If he received a pardon from the governor of the State in which he was condemned to die, such a man might return to the kind of life he led before sentence was passed on him and commit other murders. The Spirit of truth must enter into the heart before it can save a man from himself or save society from him. He must be true in himself, and when he is safe from evil both from within and from without.

We work out our salvation from sense consciousness with the help of the I AM. This is represented in today's lesson by Elijah. The I AM in realization of its unfettered power may prove destructive instead of constructive but its work in the cause of Truth is thorough and conscientious. Sense consciousness (Jezebel) would destroy the I AM, but it evades the danger of dominion by the senses and submits itself to the control of the higher law. Elijah feared death at the hands of Jezebel, but in the wilderness, out of sheer weariness, asked Jehovah to take away his life, thinking that he could bear no more: "It is enough; now, O Jehovah, take away my life."

The spiritual I AM stirs us to self-examination in order to account for the adverse state or circumstances in which we find ourselves involved. The inner voice inquires what we are doing in adverse circumstances. If we are true to the principles that we believe and by which we profess to live, why should we be overtaken by adversity? We may be zealous for the triumph of Truth ("very jealous for Jehovah"), but we may not realize that the "still small voice" is the controlling power

over our inner world, and not the calling down of fire from heaven in the world of intellect or the world of sense. The issue cannot be forced. We must review our course ("Go, return on thy way to the wilderness of Damascus") until we understand that our consciousness has been founded on a material concept of life heretofore. The name Damascus signifies such a state of consciousness. At all cost we need to wipe out materiality as a governing concept.

Hazael, Jehu, and Elisha each in turn was to be anointed with the idea of destroying by degrees the evil that held sway over the kingdom of Israel. That the first two of these were themselves evil did not detract from the importance of the work to be accomplished. "If Satan casteth out Satan . . . how then shall his kingdom stand?" Error is to be eradicated by all means, but chiefly by denial. Order is to be restored to our confused thoughts by consecutive stages of realization, not all at once.

Everyone should bestir himself to accomplish what is worth while in the realm of true thought. Elisha "passed to Shunem," where he was entertained by "a great woman" and her husband. The name Shunem signifies a doubly restful, peaceful state of being, but restfulness and peace may come from inaction. We need zeal to reinforce our faith in the possibility of quickened life.

QUESTIONS

1. What insures us an undivided mind?
2. How are the objective and subjective natures represented in this lesson?
3. What state of mind leads to the worship of forms instead of formless Spirit?
4. Does the concept of God as Spirit become intelligible as we think of Spirit as being within us and of ourselves as giving it faithful expression?

5. How does the I AM help us to overcome sense consciousness?
6. What part has the "still small voice" in controlling our inner world?

,,,,,,,,,,,,,,,,

Lesson 8, May 20, 1945

UNITY SUBJECT—*Reaping as We Sow.*

INTERNATIONAL SUBJECT—*Into Babylonian Exile.*
—Jer. 18:1-10, 15a, 17a; 38:5-13.

1. The word which came to Jeremiah from Jehovah, saying,
2. Arise, and go down to the potter's house, and there I will cause thee to hear my words.
3. Then I went down to the potter's house, and, behold, he was making a work on the wheels.
4. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.
5. Then the word of Jehovah came to me, saying,
6. O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel.
7. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it;
8. If that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them.
9. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;
10. If they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

15a. For my people have forgotten me, they have burned incense to false *gods;*

17a. I will scatter them as with an east wind before the enemy;

5. And Zedekiah the king said, Behold, he is in your hand; for the king is not he that can do anything against you.

6. Then took they Jeremiah, and cast him into the dungeon of Malchijah the king's son, that was in the court of the guard: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; and Jeremiah sank in the mire.

7. Now when Ebed-melech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin),

8. Ebed-melech went forth out of the king's house, and spake to the king, saying,

9. My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is, because of the famine; for there is no more bread in the city.

10. Then the king commanded Ebed-melech the Ethiopian, saying, Take from thence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah.

12. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these rags and worn-out garments under thine armholes under the cords. And Jeremiah did so.

13. So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

GOLDEN TEXT—*Come, and let us return unto Jehovah.*—Hos. 6:1.

SILENT PRAYER—*I hold fast the divine law, and I am free from all fear of evil.*

That the kingdom of the mind and heart is under a law similar to the law of growth in the world of nature is one of the first lessons we learn in the study of Truth. The farmer who plants corn knows that he will reap corn. If he sows wheat he counts with con-

fidence on a wheat harvest. That we also reap good as the effect of good thoughts, words, and acts when these become habitual with us, and evil when we have fallen into wrong ways of thinking, speaking, and living, is equally sure. The divine law is like the potter's wheel on which vessels are molded according to the will of the potter. The potter is Divine Mind.

We enter into Divine Mind by creating in the thought realm under divine law. We too are potters and we work in the malleable clay of soul substance. Desire is the driving power that causes the wheel to turn according to our will. The divine law molds our life, but we shape it, and we may misshape the substance with which we work, forming it imperfectly. Thoughts that are formed by hate instead of love turn out life that is lacking in beauty and symmetry, notable only for its imperfections. Words that are lacking in truth create forms that shatter at a touch, without strength and useless. Faithless conduct misshapes our work from the beginning so that it must be done again.

Jeremiah ("exaltation of Jehovah") represents spiritual faith demanding that all religious thoughts be true in the observance of divine law. All thoughts, whether religious or not, must be true if they are to build anything worth having into our character and life. Divine substance built conscientiously into life makes itself visible in the form of dependability and integrity. A person comes to be known by his habitual conduct as one who is to be trusted or distrusted, according to the standard of right that he upholds or disavows. He who cares more for what is right and who is more concerned to find the right in every situation than to reap any temporary gain realizes the greatest gain of all: a life that is symmetrical because in harmony with divine law.

Nations and kingdoms, in common with individuals, re under the divine law, for nations and kingdoms re composed of individuals. A nation that abandons a olicy of national aggression for a policy that allows quality of rights to all nations is aligning its action vith the divine law and in due time will reap its reward. The nation that pursues a policy of self-interest without egard to the rights of other nations forfeits the con- idence of all and is known as an opportunist that must e watched. All its acts are suspect.

When in unquestioned ascendancy sense conscious- ess causes men to reject spiritual faith and try to do way with it. The princes of Judah informed on Jere- niah and wished to have him put to death because he oretold that Jerusalem would be taken and recom- nended that it be surrendered to save the life of its in- abitants. In our day Jeremiah would be called a "quis- ing" and doubtless would be condemned whether his rophecies were fulfilled or not. However the law of ause and effect is operative in human affairs, and it hould be recognized and taken into consideration. If ve do not wish to lose the battle of life it is our pre- ogative to dedicate ourselves anew to keeping the law f life; for the battle is to the faithful keeper of the livine law.

Jeremiah was a faithful witness of the effects of udah's failures, and although he suffered much at the ands of those whom he tried to help, he survived his ufferings and lived to see all his words justified.

Through faith in unchanging Truth we perceive that he divine law is constant, unvarying, but that we bene- it by it only as we keep its conditions. If we live by it ve reap its rewards. If we go counter to it we reap its enalties. When we have wisdom to foresee the effects

of living out of harmony with the law we should stir our perceptive faculties or develop our imagination to the point where we can perceive the rewards of obedience and secure them.

QUESTIONS

1. How do we apply the figure of the potter's wheel and of the vessel made on it to our mental and spiritual life?
2. What is the first requisite of thought if it is to build into life and character anything of value?
3. In what form is divine substance recognizable when built into life conscientiously?
4. Are nations, like individuals, known by their avowed or unavowed policies?
5. What part has the divine law in determining and shaping the individual life?
6. Do we reap according to the divine law whether we keep it or disregard it?

****

Lesson 9, May 27, 1945

UNITY SUBJECT—*Prayer and Performance.*

INTERNATIONAL SUBJECT—*The New Start of the Returned Exiles.*—Neh. 2:1-8, 17; 7:1; 8:1-4a, 5, 6, 8, 12; 9:1-3.

1. Now I was cupbearer to the king. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been *beforetime* sad in his presence.

2. And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid.

3. And I said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4. Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6. And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the River, that they may let me pass through till I come unto Judah;

8. And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the castle which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

17. Then said I unto them, Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

1. Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were *attentive* unto the book of the law.

4a. And Ezra the scribe stood upon a pulpit of wood,

which they had made for the purpose;

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

1. Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.

2. And the seed of Israel separated themselves from all foreigners, and stood and confessed their sins, and the iniquities of their fathers.

3. And they stood up in their place, and read in the book of the law of Jehovah their God a fourth part of the day; and *another* fourth part they confessed, and worshipped Jehovah their God.

GOLDEN TEXT—*Ye shall seek me, and find me, when ye shall search for me with all your heart.*—Jer. 29:13.

SILENT PRAYER—*I lift my thoughts to God that my desire may be fulfilled in divine order.*

Those who question whether we should pray for specific things instead of acknowledging the all-wisdom of Divine Mind and resting in the faith that what is for our highest good will come to us, find in this lesson a resolving of their uncertainty. Nehemiah prayed for the express desire of his heart. The answer he received could not have been more complete, for Artaxerxes, the

channel through which the answer was conveyed, granted his every request.

If prayer is to be answered the first condition that must be present is complete absorption in the heart's desire. Unless we desire a thing strongly enough to have it on our mind continually we need not expect a complete answer. The supreme One must be approached in oneness of purpose. Nehemiah was so moved by the report he received of the plight of Jerusalem that he mourned and wept for days as he prayed. Such a negative state of mind is inadvisable in prayer. Nevertheless it aroused in Nehemiah enough intensity of feeling to put him in touch with the soul of the universe, the Father-Mother principle of Being in which all bounty resides.

Fear of failure is banished by prayer, which maintains a constructive attitude that is most important. Asked to make known his request, Nehemiah "prayed to the God of heaven" before complying.

Tactfulness in our relations with others is an important aid in obtaining our requests. Nehemiah trusted God, but he was careful to render the full customary homage to the king. Otherwise he would not have been heard. "The king granted me, according to the good hand of my God upon me." Divine Mind works through man, and while we acknowledge Mind as the source of all good, we do well at the same time to acknowledge the vehicle through which Mind expresses itself.

In Divine Mind is all wisdom and knowledge, and it is our prerogative as well as our duty to use this wisdom in planning the path of our desire. Those who leave all to God, making no effort to understand the nature of their desire or the method of its fulfillment, may receive a complete answer provided that their faith

is firm enough to compensate for their lack of active co-operation in the work of Mind. Those who pray for the success of a vast enterprise such as the restoration of a city and the rebuilding of a temple need to understand all that is involved in the undertaking, and to that end they should plan and use foresight. Otherwise the answer that comes through man will not be perfect or complete. Nehemiah asked not only permission to return to Jerusalem for a definite length of time but for safe conduct through the provinces that lay between Babylon and Jerusalem as well as for a grant of timber from the king's forest for the necessary building. He overlooked none of the essentials, but was specific in his requests and intelligent in his grasp of the situation that he chose to confront.

Lacking zeal and persuasive power, faith loses much of its effectiveness where its influence over others is concerned. Nehemiah's zeal lighted the torch of his faith, and these two faculties induced his fellow Israelites to join him in building up the wall. Most of those who returned to Jerusalem from Babylon did so on purpose to rebuild the city. Love of country joined with love of God as revealed in the Temple rites in Jerusalem formed a powerful incentive, so that none needed urging or bribing. "The people had a mind to work," and the work went forward as it always does under such conditions. Only when the wall was finished did they stop to hear the "book of the law of Moses" read and interpreted to them. After a half day of being "*attentive* unto the book of the law" they relaxed to feast for a season, to send "portions," and "to make great mirth, because they had understood the words that were declared unto them."

The greatest boon that can come to us is under-

tanding and the peace of mind that it brings with it. These blessings are worth all the prayers and all the work to open a path for the taking effect of prayer that they may cost. We gain our whole desire as we separate our selfless aims from personal, selfish desires (as the Children of Israel "separated themselves from all foreigners") and devote ourselves to the work of building structure of lasting peace into our life and the life of the world.

QUESTIONS

1. Of what form of prayer is this lesson a justification?
2. Does any good come from indulging in such negative feelings as mourning and weeping?
3. How is fear of failure done away with when it hinders the gaining of our desires?
4. Is tactfulness in our relations with others a help in getting our prayers answered?
5. Is a thorough understanding of our needs and of all the factors involved in our desire essential to their rightful satisfaction?
6. What is the greatest boon that we can receive, and how much mental and soul effort are we justified in putting forth to obtain it?

The Name

Pauline Tyson Stephens

With infinite love and wisdom
God shared His name with me:
I AM is God; I AM is all
I am or hope to be.

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SEVERAL YEARS ago I wrote to you for help in healing my hands of eczema, and I am very happy to report that this winter (the first in many winters) my hands are well. It is such a blessing to be able to work with my hands again without pain. The healing was slow, but I guess my faith was not strong enough at first. Thank you very much for your help.—*B. I. H., Minnesota.*

GOD BLESS you all. Thanks for your letter. I had influenza. I took medicine, and it seemed not to get any better, so I decided to go to God in prayer. Knowing He answers prayer and all He had done for me. I got your letter on Friday, so I knew others were praying with me and I used the prayer you sent. Praise God, I woke next morning without a sign of anything. So I am more decided to trust Him than ever.—*E. S. B., British West Indies.*

He Shall Have Abundance

THIS IS the time of year when the farmer takes another hitch in his suspenders, meets and talks with farm

neighbors and exchanges ideas at meetings of farm organizations in his own and surrounding communities. All busy planning for the harvest in this great year he has ahead of him.

While thinking back over the years we have been farming I feel urged to write and tell you how faith and prayer have worked for us on our small thirty-four acre farm.

About twenty-five years ago a family of L——s moved onto this place, which was in the sage brush. They cleared and leveled the ground, set out trees, and started to make a home here.

I was a girl in my early teens at this time and lived with my parents, neighbors to the L——s. It was through Mrs. L—— that Unity was introduced to my mother. There was a small group that gathered each Sunday evening to study Unity, and we became very interested in this new teaching.

After about one year Mr. L——'s health failed, so he decided to sell out and move to California. They had perfect faith they would find a buyer and be able to sell. Mrs. L—— began at once to pack, sell, and give away things they did not want to take with them. How well I remember my mother shaking her head and saying that they had better sell and then do their packing.

They sold in a very short time however and moved away. It all worked out in such an easy, natural way. To me this was my first and a very wonderful demonstration of Truth.

We moved from the neighborhood, and in a few years I married. My husband worked for the railroad, but soon tired of this, and we decided to make a change. We thought we might like to run a service station,

and we wrote to Unity for prayers about finding a location.

God had something so much better for us though, and He knew just what was best for us. How thankful I have always been that we asked Him.

He guided us to this little place, the same one the L——s had owned. At first we rented, and later we bought it. We were very happy in our new home even though our house was just a shack.

We worked hard to get the place in better shape. The first few years it took almost all our money for expenses. Sometimes we would go through the winter on but one hundred dollars for household expenses. How large our two-dollar cream check looked to us then!

Our income started increasing as we began developing a larger prosperity consciousness. We were helped so much by using the prosperity-bank plan. Several times during the depression we wrote to Unity for prayers about finding a buyer for our potatoes, and we always found one.

God has been so good. He did not give us a large sum of money before we were ready. Our income just gradually increased as we grew spiritually. When we thought in terms of a few dollars and cents, that was the size of our income. It kept growing until it reached thousands—and all from the same little place. We have learned there is no limit to God's storehouse. God did not just dump it in our laps. We worked hard. My husband studied farming from all angles. He was awake to new ideas and takes care of the farm just as any businessman does a paying business. Everything down to even a little individual lamb is given all the attention and care it needs.

There have been seemingly dark trials, but there was always faith enough to carry us through. Quite often a trial proved to be a valuable lesson we needed to learn.

God has certainly blessed this place, and we are very thankful to Him. I can't help but feel that it was blessed from the start, when it was taken from the sage brush, for Mrs. L—— took her problems to God and you too.

This place is one of the most prosperous in this part of the country. The soil is light and sandy and would not be considered the best ground for farming here, but with "God all things are possible." My husband has often remarked when talking of our income, "For goodness' sakes don't tell anyone—they wouldn't believe it."

A few years ago we thought of buying more ground. After praying about it we decided it was not the thing to do at the time. In the past few months other opportunities have started to open up that would have seemed impossible a few years ago. I recognize it as God's hand at work, and I expect only good.

My husband has always been generous in paying his help. Sometimes I would think what that extra money would have bought for our family. Then I would replace this thought with a thought of abundance, that money comes from God's unlimited storehouse, and that there is plenty for everyone. This is true, and we have everything we need. This includes friends, leisure hours, and trips, and we enjoy God's beauty everywhere.

I feel God blessing our farm, your farm, and farms all over the world with His love and peace and plenty. —*Mrs. M. W. C., Idaho.*

Silent UNITY

Thou art the light of my life, and I walk serene and sure.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Phoenix—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield

Bakersfield—Della Shutts, 320 Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 242½ S Beverly

Canoga Park—Nannie Highnote, 20126 Strathern

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill

Monrovia—Unity, Monrovia Woman's club

Long Beach—May Butterworth, 220 E 55

Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Riverside—Katherine Sweaney, 3614 Ninth

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Diego—Marie Fleming, 1944 30th

San Francisco—Robert Hulbert, 126 Post

Santa Cruz—Alice Hopkins, 151 Garfield

Santa Monica—Mr and Mrs L L Hill, 528 Arizona

Taft—Della Shutts, Savoy hotel

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield

Hartford—Harriet Gilbert, Brown Thomas bldg

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith

Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe

Lakeland—Ida Decker, 270½ E Main

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ruby Wagner, Louise Ramey, Laura Hyer, 413 Grand Central

West Palm Beach—Fannye Treaster 215 S Olive.

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan

Decatur—Maud Kellogg, 421 N Main

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland

Rockford—Bonnie Brown, Empire bldg

Springfield—Maud Kellogg, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk

Ft Wayne—Cleo Lee, 220 E Jefferson

Indianapolis—Dale & Donna Newsum, 1514 Park; Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Ecklin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Lu Dora Be Vier, 72½ N Saginaw
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marion Hoagland, YWCA
Binghamton—Carol[illegible] Gillespie, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee s
Buffalo—Lillian Matthews, 271 Delawar
Flushing—Adele Woodruff, 135-42 40 r
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W 47 Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson 600 Madison; Courtenay Johnson (col 2523 7th ave; Nanna Sutton (col) 13 W 110
Rochester—Elise Rosenburg, 29 Gibbs
Roslyn Heights—Adele Woodruff, 5 Mineola
Syracuse—Mae Lundahl, Onondaga hote
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Unity, Masonic Temple, 5th and Broadway; Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, 50 W 5th
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Unity, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Wellington—Margaret Jones, 419 Courtland
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 813 West
Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Edward Robinson, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bldg
Corpus Christi—Wallace Tooke, Medical Professional Bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel

ouston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
n Antonio—Mary Myles, Maverick bldg

WASHINGTON

remerton—Marian Brown, Civic Recreation bldg
ennewick—Beulah Scott, Arrow Grill
eattle—Unity Soc, Ben Franklin hotel
Venatchee—Beulah Scott, Columbia hotel
akima—Beulah Scott, 109 S 4

WEST VIRGINIA

untington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

eloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

In her story in *Wee Wisdom* entitled "Mother's Day Special" Nell Goodale Price tells how Polly and Dolly, the Webster twins, co-operated with their brother David and had a "super-duper" celebration of Mother's Day. The plans included their preparing the dinner and arranging some exciting entertainment.

•

"If you feel disheartened or defeated in your endeavor to live happily, free from worry, fear, sickness, or lack, examine your thought and see where the emphasis has been," suggests Martha Smock in her *Daily Word* article entitled "Emphasize Truth."

•

In the May 5 issue of *Weekly Unity* there appears a Doctor Houston story by Zelia M. Walters. The story is entitled "The Unseen Servant" and is about the doctor's interview with a Polish immigrant.

•

In *Progress* Rita P. Martz tells how she found real joy in serving others, thus fulfilling what she realized was God's plan for her. Her story is entitled "In a Week's Time."

•

In the *Good Business* article entitled "Perfect Fit" Esther Miller Payler tells how she used Truth ideas to establish peace and harmony in a fashionable dress shop, which counted a very temperamental prima donna among its exacting clientele.

God Is the Answer

By Dana Gatlin

"All of us want health, happiness, and success in life," says Dana Gatlin in her book *God Is the Answer.* In order to attain these blessings many of us pray for God's help and guidance, since Jesus promised us: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

A proper conception of what "the kingdom" is is the basis of all Truth teaching. Mrs. Gatlin explains that the kingdom is simply a state of one's own mind and heart toward God—the most intimate inmost state in which one knows Him and lives with Him. Furthermore it is a state of being quickened in spirit, and of being aware of God in all the events and decisions of one's daily life.

To anyone who reads *God Is the Answer* Dana Gatlin says, "With God it is easy," and she presents easy-to-follow and inspiring explanations of how to find one's own "kingdom of God" to which "all these things" shall be added.

(*God Is the Answer,* in a new and attractive edition, is priced at $1.)

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again — **Letters of Myrtle Fillmore**
God a Present Help — **Master Class Lessons**
God Is the Answer — **New Ways to Solve Old Problems**
Lovingly in the Hands of the Father — **Whatsoever Ye Shall Ask**
Lessons in Truth — **Working with God**
(The books listed above are $1 each in standard edition; $2 in de luxe binding)

Finding the Christ	*Russian*	$ .25
How I Used Truth	standard only	1.00
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
The Mental Equivalent	*German* $.10; *Russian*	.25
Unity's Statement of Faith		.10

For Healing

Christian Healing	de luxe $2; standard	1.00
Divine Remedies		.50
Jesus Christ Heals	de luxe $2; standard	1.00
Truth Ideas of an M. D.	de luxe $2; standard	1.00
You Can Be Healed	de luxe $2; standard	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	de luxe $2; standard	1.00

For Inspiration

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	de luxe $2; standard	1.00
Inner Vision		.50
Mightier than Circumstance	de luxe $2; standard	1.00
Prosperity	de luxe $2; standard	1.00
Sunlit Way, The	de luxe $2; standard	1.00
Unity's Fifty Golden Years	paper	1.00

For Devotion

All Things Made New	de luxe $2; standard	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.00
Know Thyself	de luxe $2; standard	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	de luxe $2; standard	1.00
Talks on Truth	de luxe $2; standard	1.00
Teach Us to Pray	de luxe $2; standard	1.00
Twelve Powers of Man, The	standard	1.00
What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10
Breath of Immortality	.10
Challenge of the Dawn, The	.10
Daily Resurrections	.10
Gifts for the Christ	.10
God Is Blessing You Now	.10
Great Helper, The *French, English*	.10
He Passed This Way	.10
Holy Bread	.10
Joy Cometh	.10
Life Is Consciousness	.10
Prayer of Prayers	.10
Protecting Presence, The	.10
Recipes for Living	.10
Song of Life, The	.10
The Mental Equivalent	.10
Turning Point, The	.10
Twenty-Four Golden Hours	.10
Way of Faith, The	.10
Where Blessings Begin	.10
White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS from UNITY

The Kingdom-Way-of-Life Program

The Kingdom-Way-of-Life Program is Unity's Truth demonstration program for 1945. During the months of May and June Unity students will reconsecrate themselves to practicing the presence of God and His kingdom in all they undertake.

In the kingdom of heaven God's law and order are supreme. The kingdom way of life is the way of order, which brings joy, peace, and harmony; there is no room for negative conditions. Thus if one wishes to claim the kingdom way of life here and now man must rise above all his error beliefs and *know* the Truth. Unity believes that if thousands of persons unite in a season of consecrating prayer and realization of the truth that God is the one presence and power able to dissolve all human problems, much good is sure to come forth and be a means of uplifting the consciousness of the whole world toward godliness and brotherhood.

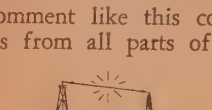
To unify the thoughts and prayers of all participating students in the Kingdom-Way-of-Life Program, Unity recommends for study and contemplation the book *God Is the Answer,* by Dana Gatlin. A free practice guide, *Heaven Is Here,* has been prepared to help each student adapt the program of study to his own needs. (See also the announcement inside the back cover of this magazine.)

Both the beginner and the advanced student of Truth can gain much by participating in the Unity Kingdom-Way-of-Life Program, since it is planned to inspire everyone who is seeking greater spiritual unfoldment and more abundant living. The kingdom of heaven is man's true estate. Let us claim it.

Unity Radio Programs

A listener to our radio program "The Unity Viewpoint" writes: "I have been listening to your program for some time and enjoy it very much; it has been a great source of comfort and encouragement to me in the experiences I have had to meet."

Comment like this comes to us from all parts of the



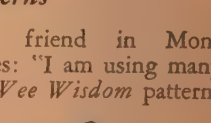
country. At the present time "The Unity Viewpoint" is presented from sixteen major broadcasting stations in the United States, Australia, and Alaska. These stations are located in the following cities: Chicago, Illinois, WGES; Boston, Massachusetts, WORL; Dayton, Ohio, WHIO; Detroit, Michigan, WJLB; Kansas City, Missouri, WHB; Minneapolis, Minnesota, WDGY; New York, New York, WMCA; San Francisco, California, KYA; St. Louis, Missouri, WIL; Superior, Wisconsin, WDSM; Tacoma, Washington, KVI; Topeka, Kansas, WIBW; West Palm Beach, Florida, WJNO; Juneau, Alaska, KINY; Ketchikan, Alaska, KTKN; and Newcastle, N. S. W., Australia, 2KO.

In addition individual Unity centers sponsor broadcasts in each of the following cities: Beverly Hills, California, KMPC; Cedar Rapids, Iowa, WMT; Decatur, Illinois, WSOY; Hartford, Connecticut, WTHT; Louisville, Kentucky, WAVE; Paducah, Kentucky, WPAD; Rochester, New York, WSAY; St. Petersburg, Florida, WTSP; Spokane, Washington, KFIO; and Warren, Ohio, WRRN.

Consult your local newspaper for the time the Unity program is presented in your vicinity, or write to Unity School of Christianity for the free radio schedule.

Uses Wee Wisdom *Patterns*

A friend in Montana writes: "I am using many of the *Wee Wisdom* patterns of

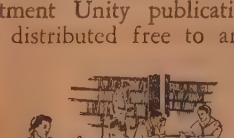


things to make in my work with a group of Cub Scouts. I have seven boys from seven to nine years old who enjoy making articles according to the directions in *Wee Wisdom* magazine."

Soldiers' Service Club Welcomes Unity Literature

From the librarian of a soldiers' service club comes this appreciative letter to Unity's Silent-70 Department: "I have seen many, many boys and girls in our club reading your publications. An average of 20,000 boys and girls in uniform pass through our club each month, many of them searching for encouragement and peace of mind. Your publications are a great help, and we thank you and your loyal friends for making them available to our men and women in the nation's armed services."

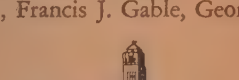
Through the Silent-70 Department Unity publications are distributed free to army



camps, libraries, hospitals, prisons, industrial homes, orphanages, homes for the aged, and schools for the blind. This work and ministry is maintained by persons who send love offerings for this purpose. Unity appreciates the co-operation of those who make Silent-70 work possible.

Unity Training School

The second term of the Unity Training School will begin May 28 and continue through June 22. Classes will be offered for beginning and advanced students and will be given by Marguerite Harnden, Hilda Walter, Osla Sehrt Jones, Ernest C. Wilson, Francis J. Gable, George



E. Carpenter, Richard Lynch, and Mr. and Mrs. Charles Fillmore.

The third term will begin July 2 and continue through July 27.

For further information about the Training School write to Unity Training School, Unity Farm, Lee's Summit, Mo.

We look to Jesus as the great teacher of Truth. His words were Truth. He received them from the source of all Truth. We follow His teaching because we recognize its genuine ring as surely as we know the ring of pure metal. A man who stands upon the rock of Truth cannot be broken. ***—Richard Lynch; Know Thyself.***

War Emergency Campaign of the American Bible Society

The American Bible Society, a representative of forty denominations in America and for 129 years a distributor of Bibles to persons who otherwise could not obtain them, is sponsoring a War Emergency Campaign to raise a fund sufficient to supply ten million Bibles to our servicemen, to prisoners of war of all nations, and to citizens of foreign countries.

There is today an unprecedented world-wide need for the Scriptures. When it is remembered that the countries of Europe have been at war for five years, it can be seen that Bibles are scarce in those countries by this time. Yet at least another five years must lapse before European nations can resume normal production of Bibles even if the war ends this year. Therefore the American Bible Society accepts the challenge and responsibility of converting American good will, brotherhood, and material resources into solace and inspiration for masses of bewildered humanity by making the Holy Scriptures available to them.

Unity School is glad to cooperate with the American Bible Society by acquainting Unity readers with this emergency campaign. If you wish to contribute to the fund for supplying Bibles to American men and women in service, to prisoners of war of all nations, and to citizens of foreign countries, you may send your contribution *direct* to

American Bible Society
Park Avenue and 57th Street
New York 22, N. Y.

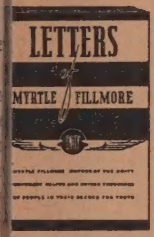
When you send your contribution, won't you please mention to the American Bible Society that you read about their War Emergency Campaign in Unity literature? Thank you!

"Give, and It Shall Be Given unto You"

"How can I give in order to receive when I have nothing to give?" This is the question most frequently asked by persons seeking a more prosperous condition. Such persons believe that they must receive before they can give. Thus they put the cart before the horse. Patricia Nelson tells of a true experience in which a friend of hers finally conformed to the law "Give, and it shall be given unto you." Mrs. Nelson's story is entitled "The Cart before the Horse," and will appear in the June issue of *Unity*.

Mother's Day Is May 13 . . . Remember Her with the Unity Book—

LETTERS OF MYRTLE FILLMORE



SURELY there could not be a more acceptable gift for a Unity mother than the book written by Myrtle Fillmore, Mother of Unity and one of its cofounders.

The book LETTERS OF MYRTLE FILLMORE is a compilation of many of her encouraging replies to persons who wrote to her for comfort and guidance. The letters that have been selected present Mother Fillmore's counsel upon various personal problems. Anyone reading the book is sure to feel that the messages in the letters are truly personal, so universally do they meet the everyday needs for inner assurance and steadfastness.

The book LETTERS OF MYRTLE FILLMORE makes an ideal Mother's Day gift, either for your own mother or for someone you wish to remember on that special day. In the standard edition it is priced at $1; in the de luxe binding, at $2.

•

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

Make Your Demand in Faith

Are you struggling along trying to make ends meet becau you do not know how to make your demand on the abundan of the Father? There is no need for anyone to lack supply, f the abundance of the Father is greater than any demand th can be made upon it.

To be fulfilled however a demand upon the abundance of t Father must be made in perfect faith. Make your demand f additional supply in perfect faith, and prove your faith by usin righteously and unselfishly the supply you have.

The Prosperity Bank plan has helped thousands upon thou sands to make their demand upon the abundance of the Fathe in absolute faith. It can help you too. At the same time thi plan provides an easy way for you to share Truth with you friends by sending gift subscriptions for UNITY magazine. A you follow the Bank drill Silent Unity will pray with you fo your prosperity.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wit me for a successful demonstration. I will use the drill seven week and save $3 for the three *Unity* magazine subscriptions (one year each listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-5-43

Announcing
Unity's Kingdom-Way-of-Life Program

Today, in spite of appearances, God still rules the universe, and those who make conscious contact with Him can live the kingdom way here and now! The kingdom way is the way of observing God's principles of law and order, thus establishing joy, peace, and harmony in one's life.

Are there conditions in your life that seem to prevent you from living the victorious kingdom way? If so, why not take part in Unity's Kingdom-Way-of-Life Program that is scheduled for the months of May and June. At this time Unity students will reconsecrate themselves to the practice of the kingdom way of life in everything they undertake to do. With the aid of a special practice guide, they will read the book

GOD IS THE ANSWER

Dana Gatlin wrote GOD IS THE ANSWER to show her fellow men how to find the kingdom way of life by turning to God for the answer to every problem. The book abounds in dynamic, positive statements that can help you build into your life the kingdom consciousness and win a victory over the conditions in your life that do not please you.

To accompany the book GOD IS THE ANSWER Unity has prepared a special practice guide entitled *Heaven Is Here*. This guide, which includes Lowell Fillmore's inspiring article "Heaven Is Here," explains further what is meant by the kingdom way of life. It also gives you the definite steps to take in your daily prayer and study periods.

Plan Now to Take Part in This Program

All you need to do to unite with others in Unity's Kingdom-Way-of-Life Program is to have at hand a copy of GOD IS THE ANSWER and the *Heaven Is Here* practice guide. GOD IS THE ANSWER, in a beautiful new edition, is priced at $1. The practice guide is free and is included with every copy of GOD IS THE ANSWER. If you already have a copy of GOD IS THE ANSWER be sure to ask for the free practice guide so that you can take part in the program.

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY 6, MO.

A Mother and Her Child

Grace Noll Crowell

A mother and her child! In all the world
There is no possibility for good
As great as any Christian mother holds
Within her hands: the gift of motherhood
With its rare privilege of bringing Christ
Into a child's life, and the will to share
With that dear one the shining thing called "faith,"
The art of trust, the blessedness of prayer.

There may be no coins in the purse at all;
There may be want, yet when a mother gives
The precious gold stored in God's holy word
To any child—as long as that child lives
He will be the possessor of a wealth
So great that it has never yet been priced.
O mother, with that young child at your knee,
Be diligent, be earnest, give him Christ.

UNITY